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Mr. *M A T*'s  
**S E R M O N**

Occasioned by the much lamented

**D E A T H**

Of his ROYAL HIGHNESS

**FREDERICK Prince of Wales:**

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STAMM  
MOMM

HT



WILHELM VON

*The VANITY of Human CONFIDENCE  
considered*

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I N A  
S E R M O N

Occasioned by the much lamented

D E A T H

Of his ROYAL HIGHNESS

FREDERICK Prince of Wales.

W H O

Died *March* 20, 1750. in the 45th Year  
of his Age.

PREACHED IN

*Alie Street, Goodman's Fields, March 24th.*

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By WILLIAM MAY.

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Why should I make a Man my Trust?

PRINCES must die, and turn to Dust;

Their Breath departs, their Pomp and Power

And Thoughts all vanish in an Hour!

*Dr. Watts Ps. 146. ver. 3.*

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W. Musgrave.





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PSALM cxlvi. 3, 4.

*Put not your Trust in Princes, nor in the Son  
of Man, in whom is no help.*

*His Breath goeth forth, he returneth to his  
Earth, in that very Day his Thoughts  
perish.*

**T**HE awful *Breach* which it has pleased  
that great Lord, in whose hand our *Breath*  
is, and whose are all our *Ways*, to make  
in the Family of our Sovereign, and on  
the *Whole Nation*, by the surprizing and truly la-  
mentable *Death* of Him who was next to the *Throne*,  
has directed my Thoughts to this Subject. And,  
surely, if it is esteemed not only a kind and sym-  
pathizing Part, but suitable and becoming, for the  
*Ministers of Religion* to endeavor to improve such  
*melancholy Changes* in private Families, for the Be-  
nefit of their surviving Hearers; it cannot be un-  
suitable for them to attempt making the like *Use*  
of a more solemn Call of the King of Terrors, when  
he speaks aloud to all the People of a Land, seated  
on his Throne of distinguished Triumph highly  
exalted in the Palace, and over the Corpse of a  
beloved Prince. And what Words more proper,  
what Instruction more seasonable, than that in the  
Text; which contains (probably) the Counsil of a  
great King while living, and which may be sup-  
posed the Language of that Royal Personage, who  
being dead yet speaks to Mankind in this affecting  
manner?

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manner? *Put not your Trust in Princes, nor in the Son of Man, in whom is no Help, or Salvation: Because his Breath goeth forth, he returneth to his Earth, in that very Day his Thoughts perish.*—In farther discoursing on these Words, on the present mournful Occasion, I shall take them in the natural Order in which they lie; and

*First*, Consider what is implied in this solemn Caution,—*Put not your Trust in Princes, nor in the Son of Man.* And then,

*Secondly*, Lay before you the *Reasons* wherewith it is enforced. *In him is no help,—for he is the Son of Man;—therefore his Breath goeth forth,—he returneth to HIS EARTH,—in that very Day his Thoughts perish.* And this will make way for a suitable Application.

*First*, I would consider the *Caution* given in my Text; and show you what is implied in it.

It is this; *Put not your Trust in Princes, nor in the Son of Man.*

What is meant by *putting our Trust in another*, is, I believe, very well understood by most Persons; especially as it is so frequently mentioned in *Scripture*; and has therefore so often been explained and enlarged on by the Preachers of Religion, both as to its *Nature* and *Properties*. There is, then, no need to tell you that it supposes a *Sense* of Weakness and Insufficiency in ourselves, and an *Expectation* of *that* from *another* which we know we want, and yet cannot furnish out for ourselves: and, hereupon, that it includes, a full Dependance on that *other*, whom we make the *Object* of our *Trust*, to do all that for us, and to be all that to us, which we need, and which we think we cannot, otherways, obtain. You need not, hereupon, be told



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told that we take it for granted such a Trust, or Dependance, is *rightly placed*; that we apprehend, (whether *justly*, or not) that the Object of our Trust is *able* and *willing* to answer our Expectations from it: and that, therefore, the *Dependant* gives up Himself and his Interest to that Being whom he trusts; relying, principally, on his Power, Wisdom, and Goodness, and, refering himself, and his *Concerns*, to his Direction, and Disposal, waits his Dealings towards him, and the answering his Dependance, in the Way he shall judge best.—I need not enlarge (I say) on these Things to show you *what* is meant by *Trust*.

But in my Text it is intimated to us, that *the Trust* of Mankind is generally *wrong placed*; in Objects that won't bear that Dependance; but will rather *disappoint* their Hopes, and leave them in Sorrow and Despair. And among these Objects which mankind are generally led to *trust in* for their Defence, Protection, and Security, (as to *this* World at least) are their *Fellow-Creatures*; those of them, especially, who are advanced above others in high Stations of Life: and those eminently who, in a Nation or Kingdom, are raised to the *Head of Government*; and on whom the People seem to have owned their Dependance, and to be agreed to place *some Degree* of Trust and Confidence in them, by consenting to such an Advancement.—Yet against the *Trust* in such *Objects* the *Psalmist* cautions us: *Put not your Trust in Princes, nor in the Son of Man.* “In no Son of Man, though he should be a Prince.” And so we may understand the *Psalmist*, as *thus* taking away the full Hope of Man from *all* his *Fellow-Creatures*. “Let not your Dependance fasten on the *Sons of Men*, on *any one* of them. You may be soon convinced, perhaps, that *Men* of *low* Degree



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“ *Degree* are *Vanity*; and the Disappointment  
 “ here, may urge you more eagerly to seek Re-  
 “ fuge and Protection in those that are *high*.  
 “ But take Care how you rise in your Expecta-  
 “ tions from a less considerable Mortal to a greater;  
 “ lest still your Disappointments increase, by your  
 “ imagining that the *Kings* and *Princes* of the  
 “ *Earth* are really a more stable and solid Ground  
 “ of *Dependance* than the rest of Mankind. I,  
 “ *myself* a *King*, (says the *Psalmist*) caution you  
 “ against so fatal a Mistake; and therefore exhort  
 “ you not to *put your Trust* even in *Princes them-*  
 “ *selves*.”——

But *how* are we to understand this *Caution*? in  
 an *absolute Sense*? so as that no *Dependance at all*  
 is ever to be placed in our Fellow-Creatures; and  
 especially in *Princes*, who have larger Power and  
 greater Abilities to assist us, than those beneath  
 them? No: We are evidently to understand  
 the *Psalmist* in a comparative Sense. For *some*  
*Degrees* of Trust and Confidence ought to be  
 placed in *Those* who Rule over us; and (as I said)  
 this is supposed, that we professedly place *some con-*  
*siderable Trust* in them, by *agreeing* to their Rule  
 and Government over us. But the great Mistake  
 is this; that Men are apt to place their *chief*  
 Trust and Confidence in the Princes and Powers  
 of this World, and to expect *all* from them; in-  
 stead of looking up principally to JEHOVAH, the  
 only Supreme Ruler and Governor of the World;  
 the originally eternally *Blessed* and *only Potentate*,  
*the King of Kings, and Lord of Lords*.——It is,  
 no Doubt, our *Duty*, to rely *so far* on our *Princes*  
 and *Governors*, in their high Stations, (especially  
 when on the whole they act well) as to *leave* the  
 Management of public Affairs with them, and  
 to acquiesce in their Conduct, as what they are  
 supposed

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supposed to do for the *best*; without petulant Quarreling and finding Fault with them, for sometimes concealing the Reasons of their Conduct: and without endeavoring to clog their Affairs, by *studied Interruptions*, and *groundless Jealousies* and *Suspensions*. We may reasonably raise our Hopes and Expectations from such wise and good *Princes* as to future Times, (if their *Lives* and *Capacities* for Usefulness, and being public Blessings are continued) from their *Benevolent* and *Good Dispositions*; especially if they are in their full Vigour of Life, both in Body and Mind. To *such Persons*, so honoured, so advanced, and distinguished above others, even the *Providence* of God directs the Eyes and Affections of a People to fix on in some Degree; and to *rely on*, as the *Friends* and *Patrons* of their Liberty and Properties, and the *avowed Defenders* and *Preservers* of them. To behave, therefore, with Diffidence and constant Distrust, with Jealousy and Grudging, towards those who are as much exalted by such *Moral excellent Qualities*, as they are by their high Stations, argues Ingratitude both towards God and Man, and a *sordid Baseness* and *Malignity* of Temper.

It is then, a *faulty Trust in*, and *Reliance on*, the *Princes* and Great ones of this World, which that great and wise and good Prince *David* blames, and would guard us against in my Text. Such as is *too much* founded only in the Superiority of their *external Conditions* and *Show* of Greatness, and the Flattery that is paid to them from an obsequious Croud; and which, therefore, as it is *wrong founded*, is generally apt to exceed due Bounds: *That Trust*, which, as I observed, tends to take off their Minds and Hopes from God, the supreme Object of their Trust and Reliance; and place it on the *Creature* instead of the *Creator*,



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*tor, Who is over all, and the great ALL in all, blessed for ever more.*

The Caution implies that we do not idolize the greatest mortal Powers. Therefore the *Psalmist*, in the Verses immediately following the Text, turns off our Thoughts from the best earthly *Princes* to *JEHOVAH*, the true God alone; assuring us that *He is most Happy* who has so placed his chief Trust and Confidence as to have the God of Jacob for his Help, whose Hope is in the Lord his God; who made the Heaven, and Earth, and Seas, and all that therein is: Who keepeth Truth for ever and ever. And, agreeably to the same Advice, *Psalm cxviii*. David declares, in another Place, *It is better to Trust in the Lord than to put Confidence in Men.* *8, 9.* *It is better to Trust in the Lord than to put Confidence in Princes.* So that we are to understand the *Psalmist* as advising us not to Place our full Reliance and Dependance on Men, even the Greatest; nor confine our Expectations to them, and what we wish or desire they might be and do for us; even though we should have the most promising Appearances from their Behaviour that we may not be altogether disappointed. The Word in my Text rendered *Princes*, comes from a Root which signifies to be Generous and Liberal; and is therefore more properly and fully translated *Bounteous Princes*: such as are most willing and ready to help their Dependants, and to promote their Welfare and Happiness. Yet even here, where the Inducement to a stronger Reliance and Confidence is the greatest, are we not to lay our full Strefs; but to be moderate in our Views and Expectations: we are to Rejoice under their mild and gentle Government with Trembling; and all our most sanguine Hopes from them, are to be mixed with a lively Sense and Apprehension that they are



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too weak, even with all their Power about them, to be taken as our *only Prop and Stay*; that we may be disappointed in them, even *then*, when we imagine ourselves just got to the *Completion* of our Wishes from them; that the *Hearts* of the greatest Monarchs are in the *Hand of God*, *He turns them as the Rivers of Waters*: that they can be no more to us than what *He* makes them to be; and that *all* their Power, and Might, and Abilities for their High Stations of Service, and all their Honors and Dignities are derived from *Him*, who is the *Lord God Omnipotent*, the *only Source and Fountain* of all Honor and Power: that they can do no more than *He* allows them, who raised them to their Stations of Dignity, and continues them there at his Pleasure.—But this leads me to the next General Head,

*Secondly*, To lay before you the *Reasons* where-with this Caution is enforced: *Put not your Trust in Princes, nor in the Son of Man, in WHOM IS NO HELP*;—for *his Breath goeth forth*,—*He returneth to his Earth*,—*in that very Day his Thoughts perish*.—

Reasons these so plain and obvious, and yet so strong and forcible, that one would think there should be no Need to dwell long upon them; and that the very mention of them was sufficient to enforce them on every thinking Creature, did not the Conduct of Mankind so generally discover the contrary. It may not, therefore, be improper to dwell upon, and illustrate them a little distinctly.

Now the *leading Reason* against putting our *chief Trust in Princes*, and the greatest *Powers on Earth*, is this, (says the *Psalmist*) *That in them there is NO HELP; NO Salvation*, (as it is read in the

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Margin.) Not that they are, in *no Sense*, capable of helping or saving others; for they are *raised up*, and *appointed* by God, to rule over *others* for *this Purpose*; and they are to be the Instruments, in *his Hand*, for these noble and important Ends. But the Meaning is, that they are not able of *themselves* to furnish *that Help* to *others*, which shall be sufficient to vindicate their placing *their full and entire Confidence and Trust* in them; for which they ought to be furnished with constant uncontrollable Power, unerring Wisdom and Knowledge, and to have never failing Inclinations to exert themselves in the best Manner to these valuable Ends. But now, in *this Sense*, it may be said, that *even in Princes* there is, comparatively, *no Help*: and therefore the Dependance and Trust of others on them should be but light, and suited to such Beings. For they may be *unwilling* to assist and help us in our greatest Need. Instead of endeavouring to defend and save their People, they may *hasten on* their Ruin and Destruction; instead of ruling and governing them with Gentleness, and Goodness, they may turn cruel Tyrants, *rule over their People to their Hurt*; make their Lives *bitter* by *dreadful Bondage*, and become the Plagues and Curses of the Nations and Kingdoms they possess.—Or, be they *good and bountiful Princes*, (as my Text rather supposes) yet *They* are not *always able* to help and save their People, however their Inclinations might most strongly lead *them* to it. They may be destitute of the proper *Means* of *Help*, even when they stand most in *Need* of them; or they may mistake in the *Use* of them when they have them. Their best Schemes may be wrongly laid; or, if right, require such a *Coincidence* of varying Circumstances to render them  
success-



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successful, that they may be easily broken, or rendered useless by the Length of Time they take for their being carried into Execution; or their Counsils may be infatuated or betrayed, and they be surprized into *Destruction*, while they are *looking and contriving for Deliverance*. Their greatest *Power* is circumscribed and limited, their *Presence* is confined; and they are so far from being able to do all *they please* for others, as of *themselves*, that they are obliged to depend *very much* on *others* for carrying on their good *Designs*; who may disappoint *them*, and *those* that expect most from them, by not having *Honesty* or *Capacity* enough to carry them into Execution. "Put not, then, your Trust in Princes, in whom is NO HELP: For they have not *Ability* to answer your Trust, and so you will be disappointed;—or, if they had, yet their Continuance in Life is most uncertain; and so you may lose them just at the Time your Expectations are rising highest from them."

They have not *that Ability* to help others so as to answer their full Dependance on them; and therefore those who place it even on the greatest Princes will, sooner or later, be disappointed. And why so? Why because (says the Psalmist) they are Men, and but the Sons of Men. And what is implied in that Character, especially when opposed to God, but Weakness, Frailty, and Imperfection? Thus the Prophet foretells the Disappointment of the Jews, who, instead of placing their chief Trust in God, fled to Egypt for Help, and relied on that People and their Prince, and Horses, for Security against the Assyrians. Woe to them that go down to Egypt for help. The Egyptians are MEN, and not GOD; i. e. Weak, Impotent,

Isa. xxxi.  
1,—3.



tent, and unable fully to protect and succour  
 those that *lay* themselves *entirely* upon them.  
 Princes are, indeed, called Gods in Scripture, and  
 Ps. lxxxii. described as *all of them the Children of the Most*  
 6. *High*, in a peculiar Sense; as they are the *Representatives* and *Vicegerents* of God on *Earth*, clothed  
 with *his* Power and Authority. And, too often,  
 by their Exaltation above others, they are apt to  
*fancy* themselves a *superior Kind of Beings* to those  
 whom they govern. Dazzled with the Pomp and  
 Splendor of *earthly Greatness*, and elated by the  
 Homage of the *bending Multitude*, who flatter  
 them, sometimes, with a kind of *Adoration*, they  
 forget they are *only Men*. But still they are  
 called *Gods* only on account of their *Office*, not  
 on account of their *Nature*; for at *best* they are  
*but Men*, all of them the *Sons of Adam*; as to  
 their *Original* upon a *Level* with the *meanest* of  
 their *Subjects*; all equally descended from the same  
 common Father, who was taken out of the  
 Ground. What then is *Man* that he should be  
 accounted so highly of? What is the *Son of Man*,  
 that he should be set up as the *only Confidence*  
 of such Creatures as himself? What is *Man*? A  
*Worm*. And what is the *Son of Man*, when most  
 highly exalted, but a *Worm*? What is *Man*?  
 The Creature but of Yesterday! a frail Child of  
 Dust! *weak* in his *Mind*, *strong* in his *Passions*;  
*feeble* in his *Flesh*, encompassed with *Infirmities*,  
 exposed to innumerable *Evils*, which he cannot  
*of himself* ward off or prevent; the Mark of *Di-*  
*seases*, the *Habitation* of *Sickness* and *Pain*, the  
 Heir to *Trouble* and *Sorrow*, and liable to be *crush-*  
*ed before the Moth*! This feeble, inconsiderable,  
 pitiable Thing is *Man*, as to one Part of his  
 Nature. This is *He*; and such are all his Race;  
 and

and no better is the *highest* Son of Man, though exalted on a *Throne*. The Dress, the Ornaments, and Splendors that surround him may take off our Attention for a while; yet *within* the shining Robes there is covered nothing but a *Body* which is of the *Earth* *earthly*: the Arm that holds the Scepter is *but* an *Arm of Flesh*, which may wither, and drop it in a Moment! and the Head that wears the Crown is exposed to the *same Pains* and *Distresses* as *that* of the poorest Slave, who dug the Gold and the Jewels of it from the *Bowels* of the *Earth*.—What is *such* a *Man* as *this*, in his *highest* and *best* *Estate*, but *altogether* *Vanity*? And what a Creature is he then to place our *chief* Trust in? Can *he* do *more* for his *Dependants* than he can for *himself*? Can *he* be a perpetual Security to those who would fully confide in him, when he must be obliged to the *Fidelity* of *others*, and to their *Numbers* too for his *own* Defence?—But what farther represses and forbids this *sole* Confidence in *Princes*, even the best of them, though they could in other Respects pretty well answer our Expectations, is this,

That *their Lives* are *uncertain*: And when they are removed out of this Life, their best *Abilities*, and *best* *Inclinations* also, as to *their Effects*, *cease* for ever.—His *Breath* goeth forth,—*he* returneth to his *Earth*,—in *that* very *Day* his *Thoughts* perish.

The *Continuance* of the *Lives* of *Princes* is as precarious and uncertain, as that of their poorest and lowest *Subjects*. And how can we imagine it should be *otherwise*, when they are all *equally* frail and mortal; all *alike*, the *Sons* of *Men*? Man is not only frail and weak, but a *mortal Being*! This Life here is to be closed by Death; this is the  
com-



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common End of all Men. — And the Time when Death shall arrest the *Prince* is as *uncertain* as that when it shall call away the poor *Labourer* that toils in the daily Sweat of his Brow. This is beautifully represented by the *Manner* in which the *Psalmist* here expresses himself; — *His Breath goeth forth.* — He is at best but a Piece of animated breathing Clay. The Continuance and Supply of his Life is by the constant stated Respiration of a little Air; the natural Power of doing which depends not on the breathing Animal himself, but on that God, in whose Hand our Breath is, and whose are all our Ways: And it is quite at his Pleasure alone, whether the Greatest shall draw a fresh Breath, or perish with that in his Nostrils. The going forth and return of it, is not at our Will; and when he that breathed into Man the Breath of Life at first, calls for it, it goeth forth never to return again. Then the Man, the Prince, the Sovereign, gives forth his last Breath, and sinks down a lifeless Corpse upon the Bed of Death!

And what follows? — Why the Consequences of Death are the same to him as to the meanest Slave: he returneth to his Earth; as much his, as the Son of Man, as theirs: Therefore the Word which we translate the Son of Man, in my Text, is most properly, the Son of Adam, i. e. the Son of Earth, from which the Body of Man was first taken, and from which base and vile Original, this haughty Creature of a Day received his Name. — He returneth to his Earth, and is laid in the Grave: That is more his, more natural to him, and more properly belonging to him than any Thing upon the Face of the Earth. — Or it may be so understood as to reprove the Ambition of great Men, who possess large Tracts of Land, and extended wide  
Domi-



Dominions; (and it is enough to humble their Pride) to teach them that THEIR EARTH, their *largest Possessions*, and their *longest Tenure* is that which they return to when they die; and their most durable *Palaces* are their distinguished *Tombs*. It is THEIR *Earth*, how *averse* soever they might be to have own'd a Kindred with it in *their Days*, when they forgot themselves to be but *Men*.——It is equally *their Earth*, and *thither* they must return, after the longest and most stately and solemn Forms of *Mourning* are ended, to be laid in the *Grave*, where they are to *mingle* with more ignoble Relations; to say to *Corruption* “*Thou art my Father*, “*and to the Worm, Thou art my Mother*, and my “*Sister!*” So true is it, that *Man* that is in *Honour* Psal. xlix. *abideth not*, he is carried off as the *Beasts* that *perish*; the *Worms* are *spread under him*, and the *Worms* they *cover him!*

*Lastly*, That which cuts off all Dependance on *Man*, when his *Breath* goeth forth, is, that *then*, in *that very Day*, his *THOUGHTS* *perish*. With the resigning of his *Breath*, and the *returning* to his *Earth*, all his *THOUGHTS* *perish*. His *Body* returns to the *Dust* as it was; and his *Spirit*, or *thinking Principle*, to *God* who gave it: To Him as its *Parent*, and its *Judge*.——Then all his *THOUGHTS* *perish*.——Were good, and *bounteous Princes* endeavouring to form themselves, for growing future *Usefulness*? were they laying *Schemes* *what* they would *do* for the *Benefit* of *others*, how they would act and rule to be *Blessings* to the *World*, if ever the *Providence* of *God* should call them to such important *Trusts*? All these *wise* and *good Thoughts* *perish* with them at their *Death*. These *best Purposes* and *Thoughts* of *their Heart* are then *broken off*, and all the *Hopes* and *Prospects* of *others*

others from them are buried in the same Grave with themselves. In the Fulness of their Strength and Vigor, and Capacities for public Usefulness and Service they are often snatched away; their Countenances are changed, and their Plans and Designs broken; and all those who had their largest Concerns with them find their own Schemes perish, with those whom they vainly fancied would be able to maintain and support them, as long and as far as their Wishes reached. —† Suetonius, (the Roman Historian) “having enumerated several of the great Things which Julius Cæsar was revolving in his Mind, such as the repairing and beautifying the City of Rome; enlarging the Empire; reforming the Civil Law, &c.” adds, “While he was meditating and forecasting these Things, DEATH prevented him; and that by a most surprizing Blow. That ambitious Man, that Idol of the Multitude, one Moment presiding in the Senate, the other weltring in his Blood!” Cease then from Man, as your absolute Confidence, whose Breath is in his Nostrils, for what is he? Put not your Trust in Princes, who at best are only the Sons of Men, and therefore in them is no sure, constant, and certain Help; because their Breath goeth forth, they return to their Dust, and in that very Day their Thoughts perish!

And now, how can I more strongly enforce this Subject I have been upon, than by calling your Minds again, to attend to that most moving Instance of the Truth of the Reasons already mentioned which God has lately given us, in removing from us, by  
Death,

† *Talia Meditantem Et agentem Mors praevenit.* See Mr. Grove's Funeral Sermon on Mr. Samuel Darch, page 25. Printed 1725.

*Death*, his ROYAL HIGHNESS FREDERICK PRINCE OF WALES?—It is not my Design (were I able) to enter into, and dilate on, *his Character*. This, however, I believe we shall all be ready to acknowledge, that a *Great Man* and a *Prince* is *this Day* fallen in our *Israel*; and fallen so as never to *rise* any more among us for ever! And *this*, I dare say, every Friend to the Welfare and Happiness of our *Israel* will own, with a sincere and deep Concern, is not only a *Real*, a *Family*, but a *Public Loss*. This then is a *Time of Mourning*; and it calls All forth to the *solemn sympathizing Work*.

— Come then, ye *Fathers*, whose *advancing Years* have been enlivened with the *Hopes* that your *eldest Sons*, already *grown up* and formed for *Usefulness*, should *succeed* you, and fill up your *Places* when dead; and who have yet *seen* them go to the *Grave* before you; come ye, and drop a *Tear* for your *King*, mourning the *Man* of his *Right Hand*, and the *immediate Successor* to his *Crown*! How *soon* is this *Mighty* one fallen! Oh, where is *He* that but a *few Days* ago sat next the *Throne*! Gone! *his Breath* is gone forth, he is returned to *his Earth*, and all his *Thoughts* are *perished*!—My Heart bleeds for the *bereaved PRINCESS*, in her *distressful Circumstances*! Ah, how does *She*, that innocently thought to be a *Queen* among the *Nations*, and *chief* among the *Provinces*, how does *She* sit *solitary* as a *Widow* in the *House of Mourning*, the *Desire* of her *Eyes* being taken away with a *Stroke*, with only her lovely *Train* of *weeping Children* around her; who, while they urge her tender *Compassions*, and seem to share her *Griefs*, only augment her *Sorrows*! Ye *widowed Mothers*, recollect your *own private Mournings* on the like *dismal Occasions*, and mingle your *Griefs* with *hers*! —I mourn a *Nation's Loss*! For this was *He* concerning whom we said,

C

“ Surely



## *The Vanity of Human Confidence.*

“ Surely *This same shall comfort us*, when our *Sovereign shall have served his Generation according to the Will of God*, and be fallen asleep, and gathered to his Fathers.” And with this Prospect we pleased ourselves; That a Man in full Strength and Vigor should succeed his Royal Father; one able to govern, and choosing to rule others by the same Laws which he had so long obey’d Himself: And we thought ourselves happy, that, when we were gone, our Children should sit long under His friendly Shadow, and enjoy all the Blessings of his mild and gentle Reign. But He is gone! and our Hopes and Expectations in this Respect are buried with him.—And who now can repair this Breach, but He that made it? *He that setteth up Kings, and putteth down Kings and Princes* at his Pleasure. To Him then let us look, and, taking off our chief Dependance from Mortals, let us place it upon Him alone. And, while, by this awful Stroke, the Life of our most gracious King is rendered doubly precious in our Sight, let us unite our Prayers with the greater Fervency to God, for the Continuance of it in Health, and uninterrupted Capacities for Usefulness; ‘till that young Prince, the rising Hope of the Kingdom, (but now in his Childhood) shall be formed under his Majesty’s wise Counsils and Instructions, and grown up, fit to succeed him. And though his Royal House be not now so with God as we could wish it, yet that there may never be a Man wanting in it, to sway the British Scepter; and to defend and support the Religious and Civil Liberties of these Nations till Time shall be no more.

Now unto Him, who is the blessed and only Potentate, the King of Kings, and Lord of Lords, WHO ONLY HATH IMMORTALITY, be Honor and Power everlasting. Amen.

The E N D.



